

THE  
END OF THE  
PERFECT MAN.

A  
SERMON PREACHED AT  
*the Buriall of the right Honourable Sir*  
ROBERT SPENCER Knight  
Baron SPENCER of *Wormeleighson,*  
*Novemb. 6. 1627. in Braynton*  
*Church in Nor-*  
*thamptonshire,*

BY  
RICHARD PARRE Bachelour in  
Divinity, and late Fellow of Brasen-nose Col-  
ledge in Oxford, now Rector of  
*Ladbrook in Warwickshire.*



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ALD. PARK  
...  
... in Oxford ...  
... in ...



TO THE RIGHT HO-  
NOVRABLE, Sr WILLIAM  
SPENCER, Knight of the Bathe,  
Baron of *Wormelighton*.

*Right Honourable and my very good Lord,*



Ouchsafe to accept that  
which was both concei-  
ued, and brought forth at  
Your Lordships Com-  
maund; you haue giuen it  
a being, it now craues  
your protection, and the  
rather because it brings  
you at once a *testimony*  
both of my *Obadience* and  
*weakenesse*.

The *Piety* and *Worth* of our late noble Lord, Your  
worthy Father (now with *Christ*, deserued, (I con-  
fesse) a farre more learned *Pen*, though had not neede  
of any: 't is the Priviledge of *Vertue* and *Religion*, to  
bee their owne *Pannegyrist*, --*habent opera suam lin-*  
*guam* (saith *S. Cyprian*) & *suam facundiam tacente*  
*lingua*, --they haue not onely tongues of their owne,  
but eloquence, and in a powerfull silence proclaime  
themselves.

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'Tis therefore a superfluous labour to endeauour to preserue his memorie in these poore paper monuments, who still liues in those walking *images* of Himselfe, his religious and hopefull *Children*; still liues in the sad hearts of the poore and naked, whom his *Charitie* hath so often fed, and cloathed: in that neglected vertue of *Hospitalitie*, (for justly may it preserue that *Name* into *eternitie* by which it selfe liues; which in this cold *dotage* of the decrepit *World*, and perpetuall frost of *Charitie*, would be benumm'd or staru'd, were it not entertain'd and cherish'd by that honourable Name of *Spencer* and some few others: ) but in this Your Honour will satisfie the world, who beleuees You as truely to succeed Him in his vertues, as possessions; and in his pious and religious *Examples*, which euer suruiue their *Authors* Funerals, they haue a life of their owne, or rather an immortality, by which they not onely continue vnto posterity, but powerfully perswade to imitation.

But since it hath pleased the dead to appoint a Sermon, and the liuing to make choise of my selfe ( the most vnworthy of Gods Ministers, none being more conscious of his owne defects, none more willing to serue this Honourable Family according to his weaknes ) I haue studied to fit my Sermon, to his Funerals. He did not affect *Pompam funeris*, as *Hierome* speaks *ad Paulam* vpon the death of *Blasilla*: nor I *Pompam Sermonis*; here's no Rhetoricke vs'd to moue the passions and affections, which are the stoppes and fretts of the Soule, to bee singred by the Art of a powerfull Oratour: I know the times wee liue in to be criticall  
and.



## DEDICATORY.

and touchy, and that our Funerallists frequently endeavour to teach *sorrow* to be eloquent, an age wherein an intemperate *curiosity* of style is become not only a *humour*, but a *disease*; for my part I haue chosen (in a pious obseruance of that plainesse he required) rather to satisfie *the desire of the dead, then the curiositie of the liuing*; and therefore I doe not (as the olde *Romanes* vsed) *laudare defunctum pro rostris* (to speake with *Suetonius* in his *Iulius Caesar*,) nor haue I painted his Sepulchre (like those auncient *Iewes*,) no, I appeale vnto the world if I may not justly take vp that of *Bernard*, *testimonium veritati praebeo, non affectioni*.

If any accuseth this poore Peece, as *Lucilius* did the writings of *Fabianus Papius*, for to plaine, I must borrow that *Apologie* which *Seneca* made for him, *mores ego, non verba composui, & animis scripsi illa, non auribus*; *Seneca ep. 100.*

That diuine Moralist commaunds his yong *Lucilius*, that he should euer suppose *Cato* or some of the stricter Stoickes, a beholder of all his actions, thinking the conceite of such an awfull presence, a sufficient direction: Your Honour needes goe no further then the happy memory of your blessed Father either for direction or patterne. Suppose you him bespeaking his Children as *Valerius Corvinus* did his Souldiers, *Facta mea vos imitari vellem, nec disciplinam modo, sed exemplum*: take out the Lecture, and goe on (great Lord) in those vertuous and pious courses hee hath trode before you, and that God, with whom hee now raignes in glory, prosper and protect you in all your actions, guide and direct you

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in all your wayes, crowne you with the blessing of  
peace heere, and with a Crowne of glory  
hereafter: this shall euer bee the prayer  
of him who is, and professeth  
still to continue

*Your Honours in all humble*

*duty and observance*

RICHARD PARRE.

# The Preface.



T was the great wisedome and care of our Honourable and religious Lord, now translated from Earth to Heauen, in his last Will and Testament, to giue directions in several passages vnto vs, who are the Actours in this last Sceane, of his decent and Christian

<sup>a</sup> Made about three yeares before his death.

Burialls.

First for his blessed soule, that he voluntarily resignes and bequeathes into the mighty hands of GOD his Creatour; into the gracious armes of GOD the Sonne, his Redeemer; and into the comfortable fellowship of GOD the Holy-Ghost his sanctifier: Three persons, but one GOD, blessed for euer.

His blessed soule thus bequeathed to be admitted into the Congregation of the sacred Trinity; into those celestially and euerlasting habitations. Then hee commends the care and charge of his body to his suruiuers with these ensuing directions in many circumstances.

First, for the *Where* place, where it should rest. Secondly, for the manner (*How*) it should be brought to its place of rest: And then, hee directs vs in this sacred businesse, or action, I meane, the preaching of this Sermon.

For the first circumstance, the *Where*, or place of rest, it is in the wombe of this holy ground; <sup>b</sup> and more punctually, in that honourable and rich Monument with his elect Lady, & beloued Wife; whose Christian death & dissolution divided their bodies, not their soules: witnesse those many yeares he hath spent as a mourner of her Funerals; witnesse that indiuiduall Monument for them both, to testifie to the world, that happie vnion, of which, neither life, nor death could cause a disunction. Thus did the sparke of his neuer-dying loue, guided by a diuine providence, kindle and inflame his heart with a desire, not onely of dying in the same bedde on earth,

<sup>b</sup> Braynton Church in Northamptonshire.  
<sup>c</sup> He liued a Widouer 30 yeares.

## THE PREFACE.

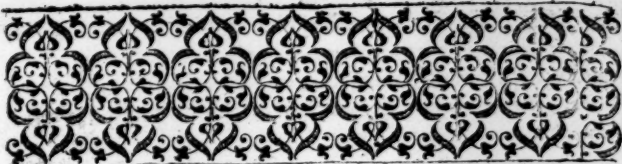
earth, but also of lying in the same bed vnder earth: where they might dwell together againe, as in a house of safety and peace, vntill they rise jointly to a joyfull and glorious resurrection.

And as we are thus confin'd to the *Vbi*, or place of rest: so are we restrained in the manner (*How*) he would be brought thither, not in the pompous traine of Heraulds, and glorious Ensignes, nor in dumbe ceremonies, and superfluous shewes, but in a decent & Christian manner, without pompe<sup>d</sup> or superfluitie.

And as we are thus confin'd in one Circumstance, and restrain'd in another: so are we prescrib'd in the third place for the preaching of this *Sermon*, in the face of this Congregation, whilst he wils a *Sermon*, not a Panegyrick cloath'd in the colours of Rhetoricke, nor yet a Funerall Oration, to blazen his Honours, to hyperbolize in his praises, or to draw a glorious line of Progenitours. No. *Mallet precibus in cælum ferri, quàm plausibus*; as his soule went vp to Heauen in praying: so he had rather his body should bee entomb'd in preaching, then in vniust and ouer-praising. Therefore he wils a Sermon for the advancing of Gods glory, a Sermon for the instruction of his Children, and friends in the feare of God, and to stirre them vp to 'liue well, and dye well: which by the grace of God we shall doe, out of the

<sup>d</sup> These are  
the vvords of  
the Will.

<sup>e</sup> These are  
the vvords of  
the Will.



37. Psal. at the 37. Vers.

*Marke the perfect man, and behold the vpright,  
for the end of that man is peace.*



*Inis coronat opus:*

It is the end that crowns  
the worke or action, & not  
that alone, but truely distin-  
guisheth the persō: passe by  
the houle of God a little,  
and walke vpon the stage  
of the world, there marke  
and behold the promiscu-  
ous actions of all persons, &  
wee shall finde little diffe-  
rence betwixt *Ethiopians*

and true *Israelites*, betwixt true Christians, and coun-  
terfeit formalists, betwixt him that offers sweete incense in  
the Church of God, & him that sacrificeth bloud in the Di-  
vels Chappell; Looke vpon *Cain* and *Abell* for the outward  
action, both are sacrificing: Looke vpon *Esan* & *Hezechia*,  
both are weeping: Looke vpon *Achab* and *Mordecai*, both  
are in sackcloath mourning: Looke vpon *Saul* and *Dauid*,  
both are confessing: in a word look vpo the righteous & the  
wicked, both for a time (perhaps) are like greene bay-trees,  
flourishing: but marke the end, that crownes the action,

A

that,

a Vers. 39.

that, distinguisheth the person; The end of the vngodly is, what ? *Hee shall bee rooted out at the last:* but for the godly and vpriight man his end is crowned with the blessing of *Peace. Marke the perfect man, and behold the vpriight, for the end of that man is peace.*

The parts are 3. { 1. An iniunction, *Marke and behold.*  
 2. The object or person, *the perfect man and vpriight man.*  
 3. The motiue, or reason, *for the end of that man is peace.*

1. Resolue these 3. partes into these 3. *Queries:* First, what this perfect man is, or how farre man in this life is capable of perfection?
2. Secondly, What the vpriight, or just man is for our imitation?
3. Thirdly & lastly, what it is to end in peace for our great comfort and consolation?

Wee beginne with the first *Querie*, what n the perfect man is; or how farre a man in this life is capable of perfection? For the resolving of this *Querie*, in the first place, the *Romane* Doctours distinguish thus. <sup>b</sup> There's a perfection of precept and merit, and a perfection of Counsell, and supererogation; the perfection of precept and merit, they determine to bee *in omnibus iustificatis, & saluatis*; but the perfection of counsell and supererogation agrees onely to some which aspire higher, not onely to saue themselves, but others, as monasticall votaries. Surely this is the generation of men, of whom Saint *August.* complaines, *Sunt quidam inflati, &c.* there are some like vessells blowne vp with wind, fill'd with a haughty spirit, not solidely great, but swoll'n with the sickenesse of pride, who dare bee bold to say, that some men are without sinne, whereas there owne *Caietans* rule is most Catholicke: *damnatum est peccatum, non extinctum*: Sinne is condemn'd in some, in none extinguish't. And as Saint *August.* brands such men with the spirit of haughtines, and pride: so doth Saint *Bernard* bequeath

part. 1.

b *Perfectio alia est precepti ac meriti, alia consilij & supererogationis, vi. Aquin. 2. 2. quæ 184. Art. 2. & 3.*

Aug. de verbis Apost. Ictm. 29.



bequeath vnto them a miserable woe, <sup>a</sup> *Va generationi huic miserae*, woe to this miserable generation, to whom their owne insufficiencie seemes most sufficient. Would but the indulgent *Rhemists* learne from these auncient Fathers, they would not interpret our Sauours (*vade, & vende*) of a perfection both of merit & supererogation: both which kinds of perfection distilled from Roman braines, wee of the Church of reformation deny and reiect, distinguishing of perfection, thus: The perfection which in sacred Scriptures, and auncient Fathers, is attributed to holy men of God for their <sup>b</sup> righteousnesse, } Extrinfecall, or  
and good workes is either } Intrinfecall.

a S. Bern. serm. contra vitium ingrati.

Mat. 19. 21.

b Vid. Zanchi. tom. 6. comment. in ep. ad Phil. c. 3. v. 15.

Perfection Extrinfecall, adventitious, or by way of condonation, is, when that which is imperfect in vs, is freely pardon'd by God, for Christs sake, according to that of S.

*Aug. c Omnia Dei mandata facta deputantur, quando id qd non fit ignoscitur*: all the commandements of God, are reputed perform'd, or done, when that is freely forgien which is vndone: And againe, such is our righteousnesse or perfection in this life, that it consists *in remissione peccatorum potius quam in perfectione virtutum*: rather in the remission of sinnes, then in the perfection of vertues.

c S. Aug. lib. 1. Retr. cap. 19.

d Aug. 19. de ciu. Dei, c. 27.

Secondly Intrinfecall perfection, or perfection by way of inhesion, is either absolute, which is nothing else, but sincerity or simplicity of heart, oppos'd to hypocrisie, or double dealing with God; in which sense *Iob* is said (*Chap. 1. 1. 1.*) to be  $\equiv$  n, a perfect man: or else it is comparatiue in a certaine respect, or by way of comparison with others, & so *Noah* is said to bee perfect: (*Gen. 6. 9.*) but with this addition (*in generationibus suis*) that is, he was very righteous and perfect in respect of others, that liued in those lewd, & godlesse times; so Saint *Paul* elegantly expresth himselfe. *Wee speake wisdom amongst those that are perfect.* 1. Cor. 2. 7. 1. amongst them which haue a greater measure of grace, & knowledge then most of you haue: for otherwise, if wee speake of absolute perfection, hee is absolutely against

Iob. 1. 1.

Gen. 6. 9.

1. Cor. 2. 7.

Phil. 1. 12.

a S. Aug. in Ps.  
38.

b S. Bernard  
in Cant. serm.

49.

c August. de  
tempore serm.

49.

\* How the Law  
is possible or im-  
possible to bee  
perfectly fulfil-  
led, See the Pro-

cessus Appeal  
by Thom. Mor-

ton, D. of Di-

uinity, and now

Lo: Bishop of

Coventry &  
Lichfield, lib.

5. ca: 12. lect 2.

d Gen. 17. 1.

Deut 18. 13.

Matth. 5: 48.

e Cor. 13. 11.

Ephes. 1. 4: 17.

f P. r: 1: 15:

g S. Aug. lib: de  
instituta Christi

contra Cœlesti-

tom: 7:

S. Augustinus  
four wayes of  
answering (see)

Scriptures which  
seeme to plead  
for an absolute  
obedience to  
Gods will &  
Commandments

it, and confesseth of himselfe, that he had not attained vnto it, (*Phil. 3. 12.*) And *Quis sibi arrogare id audeat, quod Paulus ipse fatetur se non comprehendisse?* S. Bern. *super Cant. serm. 50.* And as for that seeming contradiction rais'd out of the 15. verse, implying in himselfe, and exhorting others to Perfection, Saint *August.* wipes it away with this short distinction. *S. Paul* was perfect *secundum intentionem, non secundum preuentione*: perfect, in regard of intention, & purpose, not in regard of preuention, and obeying his purpose: And Saint *Bernard* is no lesse plaine, & peremptorie in the case, *Magnum illud electionis vas perfectum abnuuit, perfectum fatetur.* That great chosen vessell of election, graunts perfection, that is, a going forward, but denies perfection. Well then doth Saint *Augustine* conclude the point. *Perfectio hominis in hac vitâ est, inuenisse, se non esse perfectum.* The perfection of man in this life is, to finde, and acknowledge himselfe not to bee perfect. \* And as for the cloud of witnesses which seemesto rise vppe against this trueth in sacred Scriptures: Saint *August.* supplies vs with feuerall answers which hee reduceth to these feuerall heads.

1 First, hee answereth, that some of these places are exhortations, and admonitions, whereby wee are stirred vppe so to runne the race which is set before vs, that wee faint not, though wee cannot attaine vnto it; for in lawes and admonitions that is not alwayes required. *Vt tantum prestari possit quantum suadetur:* that so much should bee perform'd by vs, as is enioyn'd to vs: but in them is shewed vnto vs *Quousque conari oportet:* how earnestly wee ought to strue and follow hard toward the marke for the price of the high calling of God in Christ Iesus.

2 Secondly, hee answers, that many of these places doe shew vnto vs, not what, we (now) are, but what we shall be at the end of our pilgrimage, for then, wee shall bee perfect when we arriue at that haueu whither wee bend our Christian course, or race.

3 Thirdly,

3 Thirdly, when the Scripture mentions men that are perfect, and immaculate, we are to vnderstand by them such men, who haue not defil'd their garments, or polluted their consciences, with grosse and damnable enormities; in this sense, many of the Saintes of God are said to be perfect, not that they are without sinne, ( which is impossible ) but because, it raignes not in their mortall bodies, or because they haue not wallow'd with the swine in the mire, but kept themselves vnspotted of the world.

4 Lastly, the Saintes of God are said to bee perfect, and without blame, and reproofe; nay, innocent & blessed, because their sinnes are not imputed vnto them, but freely forgien in, and for Christ: for so it runnes. *Blessed is the man whose wickednesse is forgien, and vnto whom the Lord imputeth no sinne.* Psal. 32. 1. Which sweete passage Saint Augustine makes to excell all others read vnto vs in the Church militant, for the fitting, and preparing of a dying soule for the Church triumphant: and good reason for it; for, what the Lord forgives, who can require? what he imputeth not, who shall bring it out, against vs, to iudgement? Who shall lay any thing to the charge of Gods chosen? 'tis God that iustifieth: & how? not only by taking our vnrighteousnesse from vs, but by giuing vs his own righteousness, *for Christ Iesus is made vnto vs wisdom and righteousness.*

1. Cor. 1. 30. This righteousness being ours by the free gift & imputation of God, is not now, *alienated nor inustitia.*

But not to loofe the point on foot, i. how farre a man in this life is capable of perfection: There is ( yee know ) a perfection of partes, and a perfection of degrees: The former is when a man hath respect to all the Commaundements of God, not allowing himselfe in the breach of any of them: the latter perfection, is, when a man performs all exactly, as the Law in rigour requires; hee that is perfect the first way may be resembled to a weake and feeble child, that hath all the integrall, & perfect parts of a man, but not perfectly, or ( to speake with the Logicians ) *integraliter*, integrally;

A 3 againe,

Psal. 32. 1:  
a S: Aug. in  
Loc:

Rom. 8. 33.

1. Cor. 1. 30.

Per- { Partia  
fectio & Gra-  
dum.

again, hee that is perfect the latter way, may bee resembled to a strong growne-man that hath all his partes in perfect vigour. To apply then, we may be perfect the first way (i.) a man may haue perfection of partes, because hee may loue euery good, and hate euery euill in some measure: but the second way wee are not perfect, (i.) a man cannot haue a perfection of degrees, because hee canne neither loue good, nor hate euill as he should; the first kind of perfection then, wee grant; the second, wee deny: neither that, as touching exact performance *continually*, but as touching constant resolution *habitually*. Neither is this al we vnderstand by *perfection*, or haue to say for the perfect man, by whom, in a second place, wee may safely vnderstand the innocent man, so the *Septuagint* reads it. *Custodi innocentiam*, keepe innocency, or marke the innocent man, the man that makes a covenant with his eyes, and whose hand is not imbrued in violence, the man, that is as innocent, as a doue, that wrongs no man, oppresses no man, but as much as in him lies doeth good vnto all men.

*Perfectè bonus est, & verè dicitur insons,  
Nec sibi, nec cuiquam, quod noceat faciens.*

Again, by the perfect man, wee may safely vnderstand the simple and plaine-dealing-man, the man that is simple concerning euil, for so the vulgar reads it *custodi simplicitatem*; keepe simplicity, or marke the simple and plaine-dealing-man, who in simplicity, and godly purenesse, not in fleshly wisdome hath had his conuersation in the world: this simple man dissembleth not betwixt God and man, neither is he in the number of those, of whom the Poet complaines.

*Ore aliud, tacitoque aliud sub pectore condunt.*

No: hee minde the same thing, hee speakes the same thing, hee doth the same thing, without any respect of persons, though it be to his owne preiudice, or hinderance.

Lattly, by the perfect man wee may safely vnderstand, the man who is, *Integer vite, scelerisque purus*, a man of integrity of heart, & of a pure, and vpriight conuersation, for

so

*How a man in  
this life may bee  
said to be perfect  
said to be not.*

*The innocent  
man.*

*a Iob. 31. 1.  
b Math. 30. 16.*

*The simple and  
plaine-dealing-  
man.*

*6 Rom. 15. 19.*

*12. Cor. 1. 12.*

*The sincere man.*

so Iunius and Tremelius read it, *Observa integrum* in the concrete, & the Chaldee paraphrase in the abstract, *Observa integritatem* marke the integrity of the perfect man: This grace of integritie of the heart, and inward affections is *ex diametro* oppos'd to hypocrisie, dissimulation or double dealing with God: God loues trueth in the inward affections: and if God loue it, wee must loue it: and why? because, in a conformity with God, stands mans felicitie: In this integrity of heart and trueth in the inward affections are two things; holinesse and sincerity, opposite to sinne, and hypocrisie: wee must write holinesse vnto the Lord, or else wee shall neuer see God: we must season all our actions with the grace of Sincerity else wee shall neuer please him: but the speculation of these two graces, holinesse and sincerity: will be more cleare in the view of their opposites, sinne and hypocrisie.

*Peccatum*, sinne, in the Schoole of God, is taught to be an exorbitancie, a swaruing from the rule of trueth, a transgression of the law: and sinne in the Schooles of men is taught to be *mendacium*, a lye, and to lye is to goe against the minde, or for the tongue to giue to the heart the lye; in shedding of blood, the hand onely lyes, or is false to the heart, and in a common lye, the tongue onely lyes against the heart: but in hypocrisie is a generall lye of the whole man: not the tongue onely, lyes to the heart, but the eye, the hand, the knee, and the foote also; the hand is lifted vpp to heauen, the eyes looke vp to God, the feete goe, the knees bend and bowe in the Temple of GOD, but where's the heart? doth that goe along with them? no! The heart of the couetous man. is where his treasure is; the heart of the ambitious man, is, where his honour is: and the heart of a voluptuous man, is, where his pleasure is, --- *Hac tria pro trino numine mundus habet*, this is the trynitie which these worldlings worship: for although their feete goe, and their knees bowe in the Temple of God, though their eyes and hands be lifted vp to heauen, yet their hearts are groueling heer

What sinne is.

on earth; it is the pollicy of sin to imitate sincerity, and the guise of hypocrisie to follow the fashions of integrity: the heires of darkenesse transforme themselues into Angels of Light, and Bastard Christians can counterfeit perfect mens behaiours, yet those heires of darkenesse are not children of the light, nor these counterfeit, true Christians: and why? because they come short in this grace of sincerity, or integrity of heart: The painter can paint the colour of the fire, & the forme of the flame thereof, but cannot paint the heate of it: right so, the counterfeit cā resēble the perfect Christian in outward colours, formes & fashions, but not in his integrity of heart, or truth in the inward affections: *Esaū* can weepe bitterly, like *Hezechia*: *Achab* can put on sack-cloth, like *Mordecay*; and *Saul* can confesse in word *I haue sinned* as well as *Dauid*: yet neither *Esaū*, nor *Achab*, nor *Saul* was ☐ n a perfect man: and why? because none of their hearts were perfect in the sight of the Lord; such hypocrites are the greatest enemies to the Church, and truth, yet they will seeke protection both from truth and Church: Soe *Celsus* and *Antiphon* writing against the truth, entitle their treatise, the booke of truth\*. Soe *Romes* Prosélites vnder the name of the Church, ouerthrow the Church: *Leo* tels them truly *Ecclesia nomine armamini, & contra eam dimicatis*: Such men make conscience & iustice the greatest martyrs in the world; the greate man in doing mischief, pretendes iustice, the meane man alwaies cōscience: God & a good cōscience are pretended on al sides: thus making good *Luthers* Prouerbe, *In nomine Domini incipit omne malum*, In the name of God they Christen all their actions. But God is the God of truth, and loues trueth in the inward affections, therefore such hypocrisie must needes bee an abomination vnto him, it offends him, it grieues his spirit, and at last it shall grieue the soules of them who are the authors of it, for it shall spoyle them of inward joy, and peace of conscience here, and of eternall joy and peace in the kingdome of heauen hereafter.

a Origen contra Celsum.

b Leo, ep. 83.

c Luther in 3. ad Coll.



It is storied of *Constantinus*, surnamed *Copronymus*, that he was *neque Christianus, neque Iudaeus nec Paganus, sed Colunius quaedam impietatis*, that hee was neither Christian, Iewe nor Pagan, but a certaine masse or heape of impieties: and so (indeed) are all hypocrites: with the *Iewes* they salute Christ as their king, yet buffet him: they protect him with the Christian, yet persecute him with the Pagan: they are named *Israelites*, but liue like *Aethiopians*: they speake with the voyce of *Iacob*, but worke with the hands of *Esau*, and walke with the feete of *Ioab*, that any man may perceiue not by their coate, but their party-coloured conditions, that they are bastards and no Christians. But leaue we these Hypocrites to their bastard broode, to their vtter condemnation, to their *va, va, va*, woe, woe, woe, in the Gospell, & come to our selues, whilest condemnation falls on their pates, would we haue the saluation of God shewed on vs? then must we with our perfect man in the text, *order our conuersation aright*, and endeauour to serue God in the grace of integrity, with cleane hands & pure hearts, for *who shall ascend into the hill of the Lord? euen he that hath cleane hands and a pure heart, hee shall receiue the blessing from the Lord, and righteousnesse from the God of his saluation.* a Psalm. 24. 4. 5.

And is there any way or meanes to know whether wee our selues, or others, are such men of cleane hands and pure hearts? yes! *Ex fructibus cognoscetis*, by their fruites yee shall know them: for good and godly men are like trees planted by the riuer side, which bring forth their fruites in due season. I demand then? what are these seasonable fruites? doubtles, they are good works, & those good works are of 3. sorts: of Piety towards God, of equity towards our neighbour, of sobriety towards our selues: & as the works, so the fruites are of 3. sorts: by the 1. God is glorified, by the 2. our neighbour is edified, & by the 3. our consciences are comforted, & comforted in the assurance of saluatiō. For howsoeuer good works are no meriting causes, yet they are witnessing, effects or assurances of saluatiō; Make your calling & election sure:

2. Pet. 1. 10.

( 'tis S. Peters exhortation; ) but how? *οὐκ ἔστιν ἡμῶν ἡ πίστις*, by good workes, ( *Beza* confesseth he saw two greeke Manuscripts with those expresse words of the text: ) good workes haue no place in the act of iustificatiō: for by good workes ( *causatiue* ) shall not man liuing be iustified, without good workes ( *consequentiue* ) shall no man liuing bee saued: Oh that all disputing about good workes were turned into doing, and that euery Christian would take it into his higher consideration, that, although he is not now justified by good workes, yet at that great and notable day of the Lord, he shall be iudg'd according to his good workes. Oh that our fruitlesse professors would lay this close to their hearts. tell me what haue they to witnesse for them, that they are Christians? Their tongues and lippes say they are soe: but, what say their liues and workes? Looke vpon their vnclane eyes, full of adulteries and lust: harken to their disolute speeches, full of oathes and blasphemies: see their polluted hands, imbrud in blood and full of violence: marke their feete how nimble, and swift, they are to shed innocent blood: do not these abominations proclaime them to be Pagans, rather then Christians? they feede not the hungry, they cloth not the naked, they visit not the fatherlesse and widdowes, they keepe not themselues vnspotted of the world, and yet these men, would haue the honour to bee reputed good Christians, ( i. ) perfect and absolute men in all good workes. But to conclude this point or Querie, concerning the *perfect man*: if we tender the great honour of being reputed such perfect and vpright men, then let vs bee zealous of good workes: and why? because they are the fruites of our perfection, of our integritie and trueth in inward affections: nay, they are the very high waies wherein God hath ordain'd vs to walke: wee are his worke-manship created in Christ Iesus vnto good workes, which God hath ordain'd that wee should walke in them. *Eph. 2. 10.* Oh then let vs euen strue with a holy emulation; to go one before another in good workes, and to abound in them; ye know the Apostles exhortation.

Ephes. 2. 10.

## The end of the perfect man.

I I

hortation. *As long as wee haue time let vs do good, and why?* because when all other things in this world, our pleasures, our honours, our lands, our liuings, our parents, our friends, and whatsoeuer else is vnder the cope of heauen, shall leaue and forsake vs, yet our good deedes (euen so faith the spirit) our good deedes shall follow vs, and sollicite for a blessing vpon the soules of all perfect men, when they returne to the chiefe shepheard & Bishop of their soules, Christ Iesus; in whose gracious armes I leaue the perfect man, and our first consideration of him, and in the next place craue your patience, whilest wee direct your thoughts and deuotions to the contemplation of the vpright man. *Behold the vpright.*

*Marke the perfect man and behold the vpright.*

For the vpright or iust man I finde it thus distinguished Part. 2.  
to my hand: A man may be said iust 4. waies. ישׁר

$\left. \begin{array}{l} 1 \text{ Κατὰ φύσιν.} \\ 2 \text{ Κατὰ δόξαν.} \end{array} \right\} \left\{ \begin{array}{l} 3 \text{ Κατὰ προκρίσιν.} \\ 4 \text{ Κατὰ λογισμὸν.} \end{array} \right.$

The first way of being *vpright*, or iust, is *κατὰ φύσιν*, according to nature: and soe no man liuing was euer iust since the fall of *Adam*. This the Preacher proclaimes (as it were) on the house top, with an asseueration, *Cerrè surely there is no man iust in the earth that doth good, & sinneth not* *Eccles. 7. 22.*

a In our last  
translation the  
20. verse.

The second way of being iust: is *κατὰ δόξαν*, according to the opinion and iudgment of men: such were *Moses* and *Samuel*, whose *Oxe haue I taken &c. and they sayd thou hast not.* verse 4.

1. Sam. 12.

The third way of beeing iust, is, *κατὰ προκρίσιν*, according to purpose and true endeaour, and thus Saint *Paul* was iust, when hee tels vs, that hee forgets those things which are behind, and reaches forth to the thinges which are before. *Phil. 3. 13.* And as *S. Paul* was thus iust in practise, soe *Phil. 3. 13.* was hee in precept, charging euery man to giue tribute to whom tribute is due, custome to whom custome &c. iust *Rom. 13. 7.* so the Moralists bring in their verdict, prescribing the iust man to giue *sum cuique*, that vnto euery man which of

2. Kings 21.

right belongs vnto him: & this (*sum*) necessarily implies a peculiar distinction & propertie of things: neither doth the Politicians pen alone demonstare this, but it is the tenour of diuine iustice. *Achab* a King may not take away the vineyard of *Naboth* his subiect, 2. Kings. 21. this is the rule or Canon of Scripture.

Rom. 4. 3.

Where yet I finde a fourth way of being vpright or just, which is *κατάλογισμός*, by, or according to imputation. Thus *Abraham* was a iust man, he beleued and it was imputed to him for righteousnesse. Rom. 4. 3. Here is the opening of the fountaine, or Ocean of Gods ouer-flowing goodnesse, who in mercy accounts vs iust and righteous, in, and for the righteousnesse of Christ, which is made ours this way *κατάλογισμός*, by imputation: hee layd on him the iniquity of vs all: *Esay* 53. 6. Our God accounts our sinne, his, and soe he is punished as a sinner, and then he accounts his righteousnesse ours, and so wee are rewarded as righteous. This is that royall exchange made betwixt Christ Iesus, and all beleeuing sinners: he becomes a curle for them, that they may be the *heires* of blessing through him. Thus wee see what the vpright man is euery way for our instruction. It now remains, that we make him our owne by way of imitation:

Esay 53. 6.

Note.

neither is this left to our owne choyce or pleasure, to do, or not to do. Noe, the text inioynes it, and by way of authority commands vs to *marke the perfect man, and to behold the vpright*: and the ingemination or doubling of the iniunction, *marke and behold*, giues way and cleare passage to this naturall obseruation. That it is the duty of all such, as desire to be vpright and perfect men, to propose to themselves the liues and deathes of such men, as patternes to encourage the on in their Christian course and conuersation.

a De verb. dom.  
serm. 32.

We haue here no abiding city, we are Pilgrimes and Strangers: if we were not strāgers *Non hinc emigravimus* (saith S. Aug.) we should not passe hence: but hence we must passe; wil we, nil we: & in this our passage, there are many obstacles which may hinder vs: many allurements which may diuert

vs.

vs: it is therefore the goodnesse and wisedome of God, in this our pilgrimage, to leade vs by the light, and examples of *perfect and vpright men: tanquam per statuas Merceniales*: that in the end of our pilgrimage on earth, wee may safely rest, where they doe, in the kingdome of heauen: to men of ingenuitie (much more of grace) good mens examples, and gracious carriages, are powerfull and winning meanes; thus *Isaackes* gracious carriage drew *Abimelechs*, and his friends affections vnto him. *Gen. 26. 28.* Thus *Iacobs* religious conuersation drew *Laban*, and put him vpon that earnest suite, *I pray thee if I haue found fauour in thine eies, tarry: Gen. 30. 27.* Neither is it without good ground, that God would haue perfect, & vpright mens liues exemplary: for, they are powerful, not only to perswade imitatio, but also to enforce approbatio fro the conuicted consciences of the gain-saiers: No man is so badde, but would conformance himselfe to good courses, if they crossed not his priuate ends: and though hee speake sometimes against the life, yet would bee glad to die the death of the righteous. Again, the very nature of man is more inclineable to be guided by <sup>a</sup> example, then precept: Though precepts, and instructions be more reasonable, yet examplies preuaile sooner, because more obuius and familiar: With what courage and life doe souldiers goe on if they behold a Commaunder ingag'd in some noble attempt? his valour makes them courageous, and his example is a powerfull argument to prouoke their emulation, emulation puts them forward to the imitation of excellent men, as wee see in *Themistocles*; <sup>b</sup> whom the trophees of *Miltiades* would not suffer to sleepe, vntill, by his like worthy acts, he had purchased to himselfe a like glorious name; & as it is thus in meere naturall men and Heathens: so should it bee amongst Christians in their Christian warfares. Saint *Paul* takes this to be a most winning course, and therefore hee cries, *Bee yee followers of mee as I am of Christ: 1. Cor. 11. 1.* Besides these motiues, there are two weighty causes more, why the liues and deaths of *perfect and vpright men*.

*Gen. 26. 28.*

*a Longum iter per precepta, breue & efficax per exempla. Seneca.*

*b Vale: Max: 1. 8. ca. 15. & in Plau. Apoth:*

should bee exemplarie vnto vs: the first is, for the glory of God; the second is, for the iustice of God: first, the proposing of such mens liues as examples to our selues doth aduance the glorie of God, because, wee seeing, or looking on their good workes, do thereby learne to glorifie our Father which is in heauen:

Secondly, the proposing of such mens deaths, or ends, makes for Gods iustice : *Ne Deus putetur iniquus*, (it is the glosse vpon the place) least God should be thought vniust whilst wee see the godly to suffer in paine, and the wicked surfet in pleasure . For which very cause *Epicurus* denieth Gods prouidence, not dreaming of that great day of reckoning, wherein the Lord shall come with 10000 Saintes to execute iudgement vpon all such men, or, when the Lord Iesus shall bee reueal'd from heauen in flaming fire, to execute vengeance on all men, that would not know God, nor obey the Gospel of our Lord Iesus Christ : not dreaming, that they who now surfet in pleasure, shall one day suffer in paine, and flames of hell fire : if wee haue our heauen here, wee must haue our hell hereafter, *Nemo potest & in hac vitâ & in futurâ gaudere* : if our way in this world be pleasant and sweete, wee shall not much care for our heauenly *Hierusalem* which is aboue; it is therefore the lot of the righteous, to sow in teares here, that they may reape in ioy hereafter: they must weep in this vale of teares, that they may sing and looke vp with ioy vnto those hills from whence commeth saluation. God in sacred writ is said to wipe away all teares, and happie are they that canne shed them: hee is said to gather, and blessed are they that scatter them; oh then let all the *Epicures* of the world wallow themselves in their sinfull pleasures for a season: Let all inordinate persons put off the euill day and euen weary themselves in the wayes of wickednesse, & make a progresse in sinne, adding thirst vnto drunkennesse, but let all the Saintes and seruants of God runne in the wayes of *upright* men, and in patience waite vntill the day shall come, where-

in

Iude. 15.

2. The. 1. 7.

e Cui peregrinatio  
dulcis est, non amat  
patriam. S. Aug.  
in Psal. 93.



in they shall say, verily there is a reward for the righteous, doubtlesse there is a God that iudgeth the earth: let them (I say) in patience waite the Lords leasure, and in patience runne the race that is set before them, runne the race of the *Perfect and upright man*, least their liues and deaths runne to rise vppe in iudgement against them: Let them so runne, that they may obtaine: and what? *Coronam glorie*, a crowne of glorie in one <sup>a</sup> place; let them so runne, that they may ob- <sup>a</sup> *1.Cor.9.24.* taine, and what? *Coronam vite*, a Crowne of life, in another <sup>b</sup> place: let them so runne, that they may obtaine, and what? *Coronam iustitie*, a Crown of righteousness, in a third place; <sup>c</sup> *1.Pet.5.4.* <sup>d</sup> *Renel.2.10.* <sup>e</sup> *2.Tim.4.8.* All these Crownes, a Crowne of glorie, a Crowne of life, a Crowne of righteousness, shall God (for his trueth and promise sake) as rewardes giue vnto them, if they propose, and proposing follow in all good conscience the liues and deaths of perfect and vpright men.

Yea, but such mens liues and deaths are rare exampls, *non cuius contingit*, euery man cannot attaine to such perfection: what then? *Est aliquid prodire tenus*, especially towards God, who accepts the will for the deede: Nay, who stands at the doore, and knockes, beeing more willing to come to vs, then wee to him. Yea, but such mens liues are full of difficulties, anxieties, and dangers: true! but what's the issue? a gracious deliuerance, the blessing of *Peace* at the last: many are the troubles of the righteous, but the Lord deliuers them out of all. Who would haue thought, that when *Ioseph* was in the dungeon, hee should euer haue beene a Lord to his brethren, or a prouident Father to a whole Nation? Who would euer haue thought, that, when *Iob* was scraping his sores on the dung-hill, hauing lost all his children, al his cattel, all his houses & goods, he should haue bin richer then euer he was? Surely, this is the Lords doing, and it is marueilous in our eyes: many were the troubles of good old *Abraham*, but the Lord deliuer'd him out of all: many were the troubles of good *Danid*, but the Lord deliuer'd him out of all. What shall I say more? many are the troubles

Ob.

Sol.

Ob.

Sol.

of.

of every perfect and upright man, but the Lord deliuereth him out of all: all these troubles shall bring him peace at the last, for the end of that man is peace, our last querie or circumstance: Marke the perfect man, and behold the upright, for the end of that man is Peace.

Pars 3.

Aquinas, 22. q.  
29. artic. 17.

The Schooles in their laborinths doe winde and turne peace by many distinctions, and queries: *Aquinas* in foure Articles, makes 4 queries of Peace. 1. Whether it be the self same thing with concord. Secondly, whether Peace bee an effect of charity? Thirdly, whether Peace bee desired of all? And lastly, whether Peace be a vertue? For the first querie, the verdict is brought in negative; Peace is not the same with Concord, for there may bee a concord amongst the wicked; *Simon* and *Leui* were fraters in malo, brethren in euill: Amongst the wicked then, there may be concord, but there is no peace to the wicked (saith my God) *Esay* 48. 22. The rest of the queries concerning peace will not bee so easily resolu'd, therefore I must referre him that desires a farther in-

Gen. 49. 5.

Esay 48. 22.

Pax  
} Perfecta,  
Imperfecta.

formation, vnto *Aquinas* 22. quast. 29. art. 2. 3. 4. where also hee thus distinguisheth of Peace; There is a peace which is perfect, and a peace which is imperfect: The perfect peace consists in the fruition of the chiefest good, and is the vltimate end of the reasonable creature, according to that of the *Psalmist*, *Qui posuit tuos fines pacem*, and this kind of peace is not to bee had but in the world to come. The imperfect peace is that which may be had in this world & principally stands and rests in the contemplation of God and his goodnesse, yet not without some repugnancies both within, and without, which disturbe this peace.

Hugo de San-  
Vict. annotat.  
elucidat in  
Psal. 62, & 84.

*Hugo de Sancto Victore* tells vs of foure kindes of peace, *Duas dat mundus, & duas dat Deus*: The world giues two, and God two: The first Peace which the world giues, is, the quiet enioying of temporall things: The second is, the health, or safety of our bodies: The first Peace that God giues, is, the sweete tranquility of the minde; & the second is, that great delight and ioy which wee take in the contemplation of God; That is in man, This aboue man: Againe, there

there is *Pax temporis*, which is nothing else but a temporall tranquillity: Secondly, there is *Pax pectoris*, which is nothing else, but a rest, or peace of the minde, according to that of our Sauour, *These things haue I spoken vnto you, that in me yee might haue peace*: Lastly, there is *Pax aternitatis*, which consists in the ioyes of heauen, which God hath prepared for those that loue him. All these ioyes howsoeuer multiplied in these lues, yet they aime at an end in peace: For, *finis ciuitatis huius* (saith Saint August:) the end of the Saintes of God in the city of God, is, either Peace in eternall life, or eternall life in Peace.

Diogenes, Carthage lib. de pace.

But all this while we haue not determin'd the Querie in the text, what it is to end, or die in peace: neither canne wee well conclude that, before wee haue taken speciall notice of two materiall circumstances.

1 First, of the necessity of dying.

2 Secondly, of the vniuersality of dying. There is Statute-law for both, which no mortall canne repeale, *Statutum est omnibus*, it is appointed that all must once die: *Statutum est*, there's the necessity, *omnibus*, there's the vniuersality.

Heb. 9.

For the necessity of dying, as sure as wee are borne to liue, so sure are we borne to die: *Nasci & denasci order rerum est*, to bee borne, and to die, is the order and course of all things: Many men haue liu'd long, long enjoy'd the blessing of length of dayes, but yet those dayes haue not out-liv'd death: no! The same spirit of trueth which tells vs that Adam liu'd so many hundred yeares, tells vs also, that hee (dyed.) Enos liu'd so many, and hee (died:) Cainan so many, and (died:) Methusalem so many, and (died:) These men liu'd many daies, and months, and yeares, nay, hundreds of yeares, yet these many dayes, months, yeares, and hundreds of yeares, could not out-date death, could not free them from the curse of a morte morieris, thou shalt die the death. *Hoc singulis additur*, (The note which some interpreters, giue on this place is worth the taking vp:) *Vi-*

Gen 5.5.

Gen. 3.17.

Caluinus.

Cornel: à La-  
pide, with o.thers in 5,  
Gendens.

*deus efficacem fuisse sententiam mortis à Deo latam in Adamum peccatum, & posteros eius:* (died) is added to euery one, that wee may see, the power and efficacie of that doome & sentence, which God gaue on *Adam* sinning, and on all the sinfull brood of *Adam*, which still lie soaking in the same lees of corruption, and so much the *Hebrew* phrase imports, *מֵוֹת חָמוּר* *moriendo morieris*: i. thou shalt surely die: I need not to trauell farre for any more examples: onely cast your eyes on this sad spectacle of mortality, and then conclude of a necessitie: for if art or learned industry of Physicke could haue continued him, if strength of man could haue deliuer'd him, if wisdom could haue sau'd him, if wealth of man could haue ransom'd him; deaths arrest had neuer attach't him, deaths serjeant had neuer imprison'd him; if greatnes of estate, if gifts of minde, if chastenesse of life, if sobernes in diet, if wishes of men, if prayers of the Church could haue preuail'd for him, if any thing could haue giuen any advantage against death, darkenesse and blackenesse had not at this time couer'd him.

And as nothing canne repeale that statute enacted in the court of heauen for the necessity of dying, so nothing canne alter the decree for the vniuersality of dying: *Statutum est omnibus*, all must die: *All flesh is grasse, and all the glorie of man as the flowre of the field*, *Esay*, 40. 6. Loe the condition of all, as well great ones, as meane ones, their glorie fades, these wither like grasse, but all meete in dust: The man liues not that shall not taste death: There is a common lot to all, all must goe the way of all flesh; nay! we are now a posting in the common barke of death, and our life is nothing elsie, but *Iter ad mortem*, a journeying towards death; of all thinges death will not bee out-dared, *Quisros' auas de*, impudent death, saith the Poet, because hee feares no colours, spares none; great nor good.

Wee therefore should be as impudent, as death to challenge that vnto our selues, which is denyed vnto all: where are the great Commaunders of the world? where are the Rulers

Esay. 40. 6.

Theogn.

rulers ouer thousands, and 10000: The Princes & Potentates of the earth; Are not Death, darknesse, and the Graue their lot, the portion of them all? why then in this vnuerfall necessitie of death should wee sue for a dispensation for our selues or friends? Oh then, lift vp your heads yee drooping soules, who hang them downe like bulrushes, & weepe, and will not be comforted, because your Lord, your Master, your Honourable friend is not, true he is (not) in a prison, but in freedome, he is (not) in a sea, but in the hauen, hee is (not) in the bondage of corruption, but in *the glorious liberty of the sonnes of God*; he is (not) in his way, but in his Countrey, hee is (not) in hope of Heauen, but in possession, & looke how farre Heauen excels earth, goods eternall momentary vanities, the joyes of the Saints of God, the delights of the sons of men, so much better is his case now, he is not then where he was: Oh then, *Pereat contristatio ubi est tanta consolatio*, forget your sadnesse in the midst of such ioyes, and if these Consolations (because vnscene) will not dry vp the Fountaine of your teares, nor cause you to lift vp your heads, then thinke vpon the great Comfort which you saw with your owne eyes, *his death, his end*, which was crown'd with the blessings of Peace, and now at length after much rediounesse, giue me leaue to determine what it is to end or dye in Peace.

*Ferrequam for-  
tem patiuntur  
omnes, nemore  
cuius.*

What it is to  
end in Peace.

To end in Peace with *Euthymius*, is to end in *Pace Cogitationis*, in peace of minde, as it is opposed to doubting.

*Pax cogitationis.*

To end in peace with *S. Cyprian*, is to end in *pace securitatis*, in peace of security, as it is opposed to finall falling.

*Pax securitatis.*

To end in peace with *Origen*, is to end in *Pace conscientie*, in peace of conscience as it is opposed to despairing.

*Pax conscientie.*

To end in peace with olde *Irenaeus*, is to end in *Pace mortis*, in the peace of death as it is opposed to labouring.

*Pax mortis.*

Againe to end in peace, is to end in *Pace Dei*, in the peace of God which passeth all vnderstanding (i.) farre beyond mens apprehensions. To end in peace, is to end in *pace proximi*, in peace with our neighbours (i.) when no out-cryes or

*Pax Dei.  
Proxi-  
mi.*

exclamations follow vs: And lastly, to end in peace, is to end in *pax sui*, in peace with our selues, (i.) when no distractions or perturbations of minde molest vs. Let happier wits find out, or invent yet more wayes, let them take a Peacefull end or death, which way soeuer they will or can, yet a Peacefull death is still the consequence of a perfect life: and therefore in the next place be pleas'd to take speciall notice, what a necessary and infallible dependance there is betwixt an vpright life, and a happie and Peacefull death.

The day necessarily followes the rising of the Sunne, and the night is as necessary a consequence of the falling of the same; and the same reciprocall dependance there is betwixt a good life, and a godly death: I haue liu'd perfectly (for so the Text argues) That is, I haue had (in some measure) a respect to the Commaundements of God; I haue liu'd vprightly, and kept my selfe vnspotted of the world, what then? why, then I shall haue peace at the last, and so *S. Paul* argues, *I haue fought a good fight, I haue finished my course, I haue kept the faith*, what then? why, henceforth there is laide vp for me a crowne of righteousness: Oh then, let vs fight a good fight with *S. Paul*, Let vs be followers of him, as hee was of *Christ Iesus*, that we with him may receiue a Crowne of righteousness; Let vs keep the faith, and be constant vnto death, & then God for his promise sake shal giue vs a Crown of Life; Let vs dye vnto sinne, & wee shall liue vnto righteousness; Let our bodies be the instruments of Gods glory in this World, and they shall bee vessels of honour in the world to come: But if we liue heere without grace, then we must look to dye without hope: if wee sell our selues to worke wickednesse euen with greedinesse, then we must expect to dye or end comfortlesse, voide of that great blessing in the Text, *Peace*: I conclude then with *S. Bernards* exhortation, *Si vis in pace mori, sis seruus Dei*, hee that will end in peace, must serue the God of peace.

And thus Right Honourable, right worshipfull, and the rest beloued in our best beloued *Christ Iesus*, I haue indeauoured

Note. *Qualis  
uita, talis  
mors.*

2 Tim. 4. 7. 8

The different  
ends of good  
and bad liues



to fulfill the will of the dead, first in preaching (according to my small measure of knowledge) for the instruction of the living, & then in stirring them vp, (after my plaine manner) by proposing vnto their higher considerations, the patternes of perfect and vpright men, the fittest Champions for their imitation. For what man liues better then the vpright man, and what man dyes better then the man that dyes in Peace? which was the accomplishment of *Abrahams* blessing, *Thou shalt goe to thy Fathers in Peace:* in peace of minde free from doubting, in Peace of security free from finall falling, in Peace of conscience free from despairing, in peace of death free from labouring, and (which is aboue all) in the *Peace of God which passeth all vnderstanding.* Gen. 23. 19.

*The Sermon is done for the instruction of the living, it now  
beginnes for the honour and commemoration of the dead.*

**I**T hath beene an Auncient custome in the Church of God for the Fathers to honour the deaths of Gods Saints, by giuing vnto them their iust and due praises, that the Liuing hearing of their good liues and deathes, may learne to glorifie their Father which is in Heauen for them: Thus was *Theodosius* honour'd by *S. Ambrose*; thus was *Athanasius* honor'd by *Nazianzene*; thus *Marcella* honour'd by *S. Hierom.*, and *Malachy & Gerrard* by *S. Bernard*. And yet such hath beene the shameful abuse of this Auncient custome in the Church by the glozing tongues of some Parasites rather then Preachers, that for vs it will be a matter of great difficultie without the scandall and aspersiō of flattery, to speake of him, the history of whose Life and death calls for a *Linie* rather then a *Florus*, and for a *Demosthenes* rather then for a *Phocion*: and yet I shall remember on what holy ground I stand, & in whose presence I stand; in the presence of men and Angels, & which is most of all, in the presence of the Almighty who searcheth the hearts & reines. If then in such a presence I

willingly call euill good, & apparell Vice in the Liverie of Vertue, *then let my tongue cleave to the roof of my mouth:* But if in such a presence *I speake the truth, I lye not, my conscience bearing me witnesse in the Holy Ghost,* then let such a presence witnesse with mee, that our *Honourable and right Christian Lord* was **הם** and **ישׁר**, The perfect and vpright man in euery sense and interpretation we haue made of him.

The perfect man in our first sense or interpretation, is the man who hath respect to all the Commaundements of God, not allowing himselfe in the breach of any one of them: And that hee had such a respect to the Commaundements of God

Appeares } 1 In his loue to God.

} 2<sup>h</sup> In his loue to his Neighbour.

His loue to God appeared first by the exercise of his devotion and religious duties both in publique and priuate, morning & euening. Secondly, in the great incouragement & countenance he gaue to the Ministers of God, by hearing them with a great deale of attention, diligence & piety, by conferring with them with a great deale of devotion & humanity, & by his curteous vsage of them, & feeding them like good *Obadiah* alwayes at his owne table with his children. And lastly, by his building, beautifying and adorning the Houses of God where he liued: and his exemplar liberallitie towards the Houses of Learning, being one of the first that gaue his free will offering towards the building of the New Schooles in his Mother Vniuersitie. His loue to his Neighbour appeared in reieeuing the poore. He made his House an Hospitall, giuing euery Monday morning, bread, drinke, and money to 15 poore folkes of the neighbouring Townes, besides his charitable Almes at good Times, & his continuall reliefe of them at his gate, he was a good Land-Lord to his Tennants, insomuch that when one told him hee knew not how to lett his Land, setting it at so low a rate, his answer was, that hee had rather a hundred should gaine by him, then that one should cry out that hee had vndone him.

Hee

Hee was a kinde Master to his seruants, providing for those that serued him faithfully, that they might liue plentifully in their old age, when they were not so well able to serue. In quieting & ending of differences among the richer, wherein he was happie, that none desired to appeale from, or went away discontented at his sentence. Diuerse of his friends trusted him with their whole estates, & with the education of their children, and he euer performed the trust reposed in him carefully and punctually.

In our second sense & interpretation, the perfect man was the innocent man, that wrongs no man, oppresseth no man, defraudes no man : and then whom hath our perfect man harmed, *whose asse hath he taken?* as *Samuel's* iustification runnes on; nay how many oxen hath he giuen at his gates?

Consider Our perfect man in our third sense or interpretation for the simple and plaine dealing man, and then with whom hath our perfect man dealt double? His plainesse & truth sought no corners, vsed no æquiuocation, no mentall reservations, as starting holes, (that's a guise peculiar to Romanes Profelites:) his plainesse feared no colours, nor hid it selfe vnder the coppy of a fained countenance: no, his rule was the olde & Proverbiall rule, *Qui vadit planè, vadit sanè*, Prov. 25. 18. he that walkes plainly, walkes safely, and in the end shall dye (as our perfect man did) Peaceably.

Lastly, take our perfect man in our last sense or interpretation, for that man who is *Integer vite scelerisq; purus*, a man of integrity of heart, vprightnesse of life and conuersation, & then what shall we say of him who endeavoured rather to be good in deed before God, then to be taken onely, or thought to bee good before men? who iudged zeale by truth in's inward affections, desiring to approue himselfe to God in the witnesse of a good conscience. Now wee may iudge of the Conscience, of the truth of the trees by the fruites, & a good tree is a good man, which brings forth good fruites; & these good fruits are good workes, and then I dare, be bold to proclaime

claime to the world that our perfect man was a good man because he was fruitfull and rich in good workes.

And as hee was thus and all these waies a perfect man, perfect in regard of innocencie, perfect in regard of harmelesse simplicity, perfect in regard of integrity, and perfect in regard of the mystery of godlinesse, and sauing points of diuinity. So likewise, was he a *perfect man* in regard of many arts & sciences, the hand-maides to that Queene and mistresse: And for his skill in Antiquities, armes, alliances it was singular. And for his perfection in Politicall and state affaires, that appeared to the world, as often as hee was called to the great Councell of the Kingdome, wherein hee laboured for the publike, imploying his best indeauours to aduance the good of the King and Kingdome, which he euer thought to haue so strict a relation, that the good of the one could not subsist without the good of the other: and it pleased God so to blesse him, that both the King and Kingdome had a good opinion of him. Our late Soueraigne King *James* of happy memory thought soe well of him that he imployed him in an honourable Embassage to a forraine Prince, wherein hee serued his M<sup>ty</sup> with a great deale of loyall affection, and was well accepted on both sides.

And as he had a full measure of knowledge in these things, so did hee abound in understanding and perfection of Oeconomicall businesse, which first appeares vnto the world in the educations of his sonnes, which was like themselves very honourable in the Vniuersities, schooles of true learning, and sound religion, whose proficiencie there, both honoured themselves and fitted them for imployment in higher places.

Secondly, as his wisdom and vnderstanding appeared in their educations, so it likewise was conspicuous in their honourable marriages: for the son of his right hand which succeeds him in his chaire of honour. (and long may hee enjoy it to Gods glory, the honour of his house and country

it was his wisdom to plant and ingrasse him into a familie which is second to none in true honour and nobility; and for the rest of his honourable children, hee matched them with families that are every way very honourable in birth, in blood, in education, in religion: *Qua omnibus semper ornatus ornatibus ornamento est*, which is an ornament to all the rest, I cannot name these religious families without some denotation, and therefore my prayer for them all is, that they may continue long in honour, that they may liue in the seruice and feare of god, and dye in his fauour.

Earle of Southampton.  
Sir George Fane.  
Sir Richard Anderson.  
Salust. ep. 8.

But to returne to their honourable Father and our right noble Lord, who as he wisely dispos'd of all things concerning their *esse & bene esse* in this life: so likewise in the same measure of wisdom hath he order'd all matters concerning them at his death, bequeathing vnto them his Sauours Legacie *Peace: my peace I giue vnto you, my peace I leaue with you, that yee may keepe the vnitie of spirit in the bond of peace.* Thus he liued among them a faire age of Peace. Thus hee dyed & left the in peace. *Sic illi visum est viuere, sicque mori.*

a About 60  
yeares.

Thirdly, his vnderstanding & perfections in Oeconomicall virtues appears in the well managing of his great estate and menes, wherein God blessed him aboue his fellowes: It was his great wisdom to make a carefull frugality the fuell of his continuall hospitality, which hath honoured *Spensers* familie and race in many generations successiually: it was a receiued rule in his Oeconomy, that a man might better keepe a constant good house, then an vnconstant vaine pleasure.

The last thing wherein his vnderstanding and perfection appears in these matters, is the well ordering and governing of his household and families: hee kept a great house, & yet an orderly, his seruants were all of the same religion he was of, neither would he keepe any that in some good measure did not liue answerably to their professio: that as he was in truerth, and not in shew onely a perfect man: so they likewise might indeauour to attaine that perfection, recommen-

ded vnto vs by our Sauour, *Mat. 5, 48.* Bee you perfect as your Father which is in heauen is perfect. And soe I leaue the consideration of him as a perfect man, and intreat you to cast your thoughts awhile vpon him in the consideration of an *upright man*.

*Behold the upright.*

1. *SAM. 13.*

Hee was an *upright* or iust man many waies, and yet not the first way *κατὰ φύσιν*, according to nature, for soe no man was euer iust since the fall of *Adam*: but hee was an *upright* and iust man *κατὰ δόξαν*, according to the judgement and opinion of men, as was *Samuel*. Againe, he was an *upright* and iust man *κατὰ προτίθεσιν*, according to purpose and true endeavour: for with Saint *Paul* he forgot the things which were behind, and reacht forth to the things which are before, and pressed hard toward the marke for the price of the high calling of God in Christ Iesus.

Lastly, he was an *upright*, or iust man *κατὰ λόγον* by the imputatiō of Christs righteousness, which gaue him an interest to that royall blood which is in the person of Christ, and makes him both to be an heire of the earth, & to haue a title of inheritance vnto heauen.

Thus ye see wee haue found him to bee the *upright* man many waies, and discouer'd him to bee the perfect man in seuerall constructions, according to which perfectnesse and *upright* dealing, God for his trueth sake blessed him with a goodly inheritance and pleasant paradize, wherein in grew in abundance the *Apples of Peace*, which now we are to gather in the last place.

*The end of that man is peace.*

And the end of this perfect and *upright* man was (soe) crown'd, euen with the blessing of peace: of peace which God giues, and of peace which the world giues. This consisted in the quiet enjoying of temporall things together with the health of his body for many yeares: That, in the sweete tranquility of his minde, and in the vnconceauable joy which now he takes in the contemplation of Gods beatificall vision.

Againe



Againe, his end was in peace, *in pace proximi*, in peace with his neighbour, no outcries, no accursed acclamations of crueltie and oppression follow his vrne and ashes. . Againe his end was in peace, *in pace sui* in peace with himselfe, free from distractions of minde, free from conuulsions of body, like a lambe he passeth through the gate of mortality into a house not made with hands immortall in the heauens. The pangs of death to him were so easie, that he seemed to find death rather then to feele it, a blessing whiche *Augustus* often wisht for *Sibi & suis*, that a glorious life might bee crown'd with a faire and easie death. This blessing hee obtained in full measure, because hee passed away in a premeditated kind of sleeping, rather then dying, which is to dye the death of the righteous, for so the Hebrewes say of wicked men that they dye, but of the righteous or Saints of God that they fall a sleepe as *Lorinus* obserues well on *Leuiticus*. And yet the honour and comfort of his death stood not only in this, that hee went away in a sleepe gentlie, but principally in this, that as he liued in this presēt world, so he died godlily, for hauing set aside the trafficke of this world which passeth away, hee trades for an inheritance which fadeth not reſerued for him in the heauens. Inſomuch that his grations viſitation towards the end ſeemed farre more comfortable, then in the beginning, vvhich vvas clouded vwith ſome more ſadneſſe and deiection of ſpirit, not many daies before his end in peace, God put a reſolution into his heart to viſit the place vvhich gaue him the honourable title of a Baron, that his ſoule might bleſſe the poore there alſo before it's looſing out of the body *Ergaſtulum anime*, the priſon of the ſoule, and as in fine it happily proued, this journey vvas a ſetting forward towards the kingdome of heauen, for vwithin the ſpace of foure dayes after his arriuall there, the earthly tabernacle of his body vvas<sup>b</sup> diſſolued, and his ſoule tranſlated from earth to heauen, vvhre our penes and tongues ſhall let him reſt, onely they craue leaue to make a ſhort hitorie of his doings & ſayings, in that ſhort reſpite of life, after his comming to that place.

Mors janua  
vitæ.

Sucton: in vita  
ejuſ.

*Normleighton*.

*οἰμαί. οἰμαί.*  
macrob: in  
Som. Scip. lib;  
10. cap. 11.

<sup>b</sup> O Rob: 25;  
1627.

His very first act (his priuate acknowledgment of Gods great mercy for his safe arriuall there being made ) was to send for a neighbouring minister, (hauing left his household Chaplain at his mansion-house to waite on's office with the most of his family) whom hee earnestly desires to continue with him during his abode ther, morning & euening to pray with him, & to praise God for him; that was indeed the behauour, methode & guise of his deuotion, throughout the whole course of his sickenes, like good *Hezekiah* when hee was sicke, to pray vnto God, and when hee began to amend to praise God or giue thanke vnto him.

The next act of his (which doth preach to the world his religious end ) was a gracious message hee sent to a neighbouring minister, an auncient acquaintance of his, whom notwithstanding his profession hee godlily exhorts to prepare himselfe, as he did for heauen, intreating him withall to remember him in his daily prayers, promising to doe the same for him in his continuall deuotions. And whilst his Catholicke charity and deuotion thus spread themselues on others, was he vnmindfull of his own cause? No; he powres forth his complaints and supplications for his Gods assistance against such passions as took most aduantage on him in his greatest weakenesse, disiring withall, his friends and seruants, to construe it not as an argument of displeasure against them, but rather of his great weakenesse when hee spoke passionately to them in his sickenesse.

And as his zeale and faith in Christ did still increase, and the inner man grew stronger and stronger, so his earthly tabernacle or outward man did sensibly languish & decrease; for indeed (as it appear'd by an ocular demonstration,) the stocke of Nature was quite spent, his glasse was runne, and beeing ripe for heauen, hee was gathered like a ripe apple from the tree, and as he was in his life, *Lucerna ardens & lucens*, a burning and a shining candle, so it burn'd to the snuffe: *Nec extincta est tamen sed submora*, which was not put out but set aside, as Saint Bernard spake of his dead friend: his life was a candle which burn'd to the snuffe, a snuffe which needed

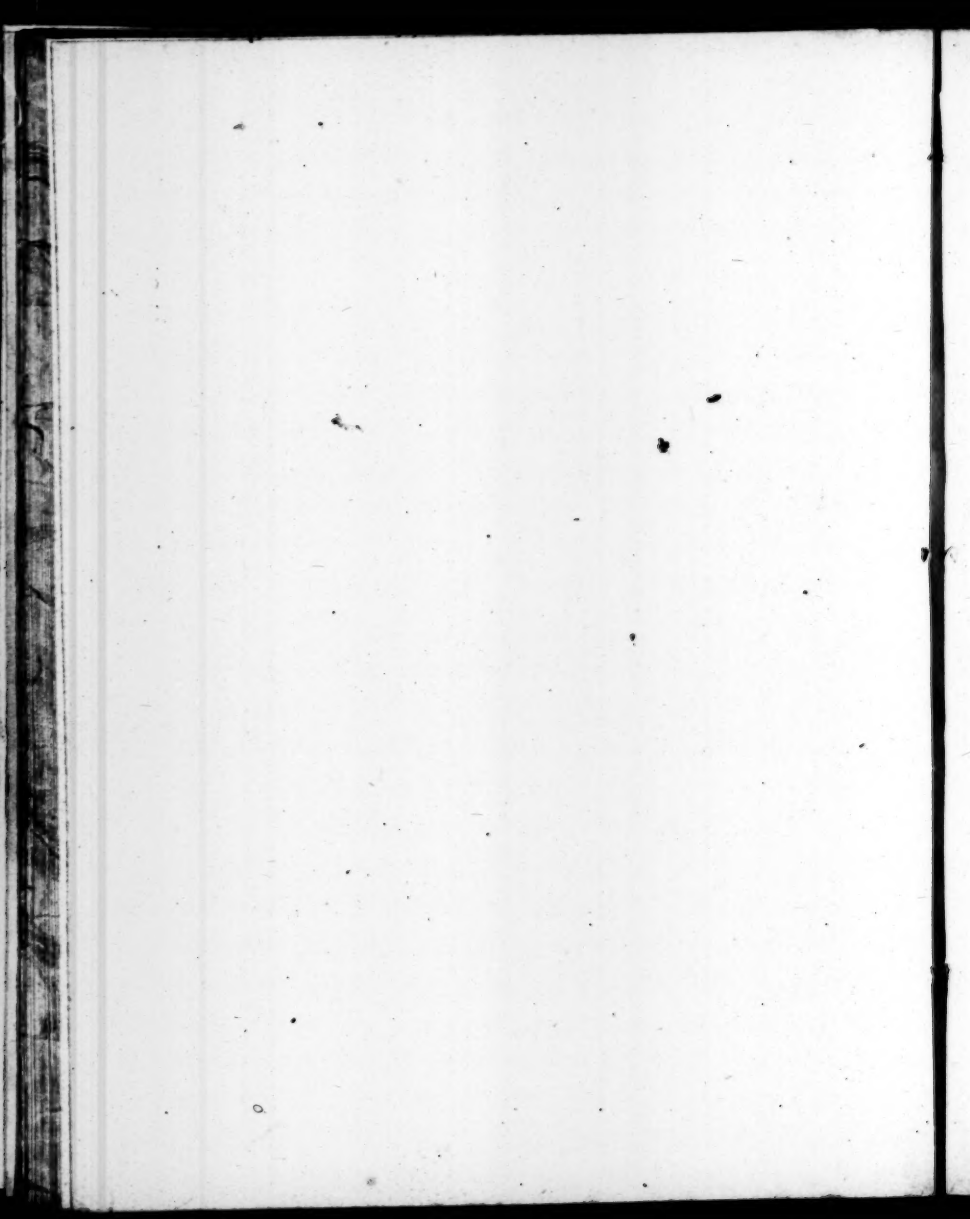
needed not a socket to conceale the stench, no, at the very last, it was as a precious oyntment leauing a sweet perfume behind it.

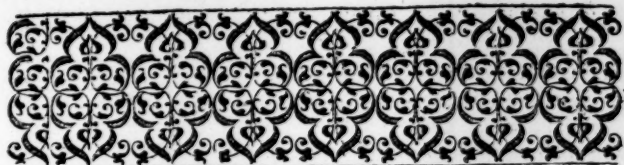
And whilest that our right Christian Lord was thus dying vnto the world, but liuing vnto God, it was my great honour (being sent for before his Christian conclusion,) to be an eye-witnesse to the vpsshot of his happines. It was no sooner made knowne vnto him by his very learned and religious Physitian, that I was come (according to my bounden dutie) to doe the office of a minister vnto him, but hee speakes affectionately, *let him come in, let him come in with all my heart;* (and surely God was in his heart, when his minister was thus the last man in his mouth;) and at my admittance into his presence, my first posture was on the bended knees of my body, which with the bended knees of my soule did sollicite the God of mercy to bow the heauens & to looke downe vpon him with the eyes of mercy; and whilst wee with devoted hearts and hands sent our prayers to heauen, not a dew, but a full shower of grace and heavenly benedictions fell downe vpon vs, for behold the heauens, and the heauen of heauens were opened, and the Saintes and Angels ready prepared to receiue his immortall soule with all ioyfulness into their mansions of blisse and happinesse. Thus shall the man bee blest at's death that feareth God in's life, hee shall bee gathered to his fathers in the words of *Piety*, in the words of *Prayer*, and in the words of *Peace*, *Peace* of minde, free from doubting; *Peace* of security, free from finall falling; *Peace* of conscience, free from despayring; *Peace* of death, free from labouring; and (which is aboue all) *Peace* of God which passeth all vnderstanding.

And what now remaines, but that wee deuote our prayers, that as hee rests in *Peace*, so yee may remaine in *Peace*, euen in *Peace* amongst your selues, in *Peace* amongst your neighbours, in *Peace* amongst earthly Saintes and heavenly Angels: Lastly in *Peace* with your God, which passeth all mens apprehensions: Now the God of *Peace* graunt this, & that for his deare sonnes sake Christ Iesus, to whom be all honour and glorie now and for euer.

*Amen.*

D. Clayton  
Reg. Profess.  
Med: Oxon.





**H**Olds yet our shatter'd world together sound?  
Doth it not reele and totter, and loose ground  
Crumbling towards ruine, whiles deaths fection,  
Sickenesse and warre, by troopes, or one by one,  
Cull's out our worthies, which like Ciment ioynd  
'Its crazed partes together? when wee finde  
A states or bodies principall decay,  
Such symptomes presage ruine: And wee may  
Too iustly feare it, when, in peace and warre  
Death on our best and brau't preuailes so farre.  
Death might haue seiz'd on thousands else beside  
This noble Lord, and the land gratifide.  
If they had beene our walking magazines;  
It had beene mercy to draw out their mines  
In legacies, and some, perhaps, good deede.  
Or had they beene straite land-lords, who doe feed  
On their poore tenants marrow, and still thinke  
No racke enough, till the squeez'd tenants shrinke  
To nothing, who with course and heartlesse care  
Pray, and so curse them that bred all their care;  
It had beene mercy, though the successour,  
Perhaps abate not ought so rack'd vp; for  
All change of torments ease: or had they bin  
Some frothy Lords, or feather'd frie, still in  
A tracke of fond and triuiall expence  
Of coine and time, and of their wit and sence;  
These, and ten thousand such might well bee spar'd  
Nor would the state, by their death, be impair'd.

But

But when a Noble Lord breathes out his last,  
The state sustaines an Earth-quake, and is cast,  
As to that limme into a Lethargie.

Lords are like starres, which guilt from heauens bright  
Reflects its splendour, and their influence  
(eye  
On the inferiour globe, from their orbes, whence  
They diuersly dispense it. And when Death  
Bereaues a mortall starre of his last breath,  
The sunne wants so much demonstration  
Of light, and so much influence is gone  
Which clear'd the world. And he that could relate  
What influence both on the Church and State  
Flow'd from this Noble Lord, what cheerefull light  
Hee shed abroad, to doe his Countrey right,  
Whose good hee tender'd with more neere respect  
Then ought that on his priuate did reflect.  
What warntth his beames of goodnesse did impart  
To the distressed, sad both in face and heart,  
What an vnwearied, large, and open hand  
Hee stretch'd out to the poore, and how his land  
Was by their backs and bellies blest, while they  
Like rounds in *Iacobs* Ladder, sate each day  
In troupes about his hospitable gate,  
Whence laden with his almes, early and late  
They hasted to their coates, and timely fed  
Their bedrid mates, and infants with his bread,  
What bounteous entertainment, and how free  
And hearty welcome, euery guest might see  
Both in his face and house, which for resort  
And entertainment was a standing court  
Where euery honest man, though ne're so plaine  
As welcome was, as if a scarlet traine  
Or silken saile had vsherd him, and hee  
Might freely speake his mind, and neuer bee  
Thought sawcy, and commaund a finer man  
To fill him wine, who ne'er would frowne & scan

The



The cups or paines, but would his best afford  
To the mean'st guest, enioyn'd so by his Lord.  
How iust he was in all his actions,  
How free from racking or oppressions,  
How farre from causing any poore mans grone,  
How prone to heare and right the meaneit one,  
What large rewards and meanes of liuely hood  
His seruants had from him, vvho vnderstood  
And lou'd the service; And how firme a friend  
He was; how ready Goodnes to defend,  
What progeny he left, how train'd and bred  
To liue and stand the Common-wealth in stead  
In any course it stear'd; And how he shone  
With Piety and true Devotion,  
Which op'd and clos'd his each day. He that could  
In fitting termes relate these as he should  
To Truthes honour and His, and take in all  
Which in this large Circumference must fall,  
Might write the true'st and saddest Elegye  
That e're appear'd vnto a blubber'd eye;  
But the sad Countreyes face, and poore mans crye  
Supply a liuing lasting Elegye,  
By whom, their Patron, and their Patriot,  
Though no verse were, will neuer be forgot.

**Y**OU are deceiu'd, Great *Spencer* is not dead;  
Hee's dead, who when hee's gone is perished.  
Hee's dead of whom there's nothing doth remaine,  
Which may remembrance of his life retain.  
Hee's worse then dead, whose life had so much blame,  
That after him there nought remains but shame.  
But glorious great good *Spencer* neuer dyes;  
Who liues well heere, sure liues about the skyes.  
Of gracious *Spencer* there is nothing lost,  
But his sweet presence, which hath lately cost  
So many a heauy sigh, and teare, and groane,  
Whiles he in white, leaues vs in sable moane.

His sweet embalmed ashes in their urne;  
Doe breed a glorious Phoenix in the turne,  
Of Nature into glory, when the mould  
Of the new framed World shall ne're growould:  
Not any power created can vnmake  
One graine of dust: O then lett's comfort take:  
Rest thou sweet Bride, and for thy Bride-groome stay,  
Both shall be crown'd at the great wedding Day.

Great *Spencer* liue in thy Posterity,  
Thy fame on earth, Thou in Eternity.

THE Summe did set, a showre of teares did fall,  
A night of sorrow did o're-spread vs all.  
The cloud did darken all *Northampton* pale,  
And thence did ouer-shaddow all the vale,  
And mountaines of *Great Brittain*: teares that fell  
From English eyes his worth, our sorrowes tell.  
But blest be Heauen, a glorious Sunne appeares,  
Which cleares the Aire, and all the Countrey cheeres.  
From *Englands* Center *Spencers* happy seate,  
His wisdom giueth light, his goodnesse heate.  
The Church, the Muses, all the Country find  
In him that good, which in his Father shin'd.  
Shine long bright Sunne, our losses to repaire,  
And may thy House ne're want so good an Heire.

*An Epitaph.*

Math. 5. HERE lyes S. *Mathewes* blessed man, if ere  
Within Earths bowels he intomb'd vvere.

Verf. 3. & 4. Humble in Minde. Mourning these euill dayes.

Verf. 5. Courteous and humbly Mecke in all his vvayes.

Verf. 6. Iustice, and right he made his meate and drinke.

Verf. 7. His Mercy clasp't the poore vvhen like to sinke.

Verf. 9. & 8. A man of Peace. Of heart and conscience pure.

Verf. 10. And for his Worth by some he suffer'd sure.

'Twas his perfection caus'd our grieffe; His death  
A heap of vertues, which did stop his breath.  
His goodnes rob'd vs of him; had Gods will  
Been like to most, we had enioy'd him still.

Θαυμαστόν, Στρατηγὸς ἐῖς τὸ ἄλγεα τὸ, ἡ ἰσθμὸς.  
 Ὅσοι τὸ ἄλγεα φέρει τὴν ἀπὸ τῆς ἐξουσίας.  
 Θαυμάσιος, Στρατηγὸς γὰρ μετὰ τὸ ἄλγεα ἐῖς τὸν  
 Τίτλον τὸ πάλαι τὴν ἀπὸ τῆς μετὰ τῆς.

**A** Vlicus, Urbanus, Musarum docta caterua;  
 Totaque Spencerum terra Britanna dolët.  
 Non designatur Cælum sibi sumere vestem,  
 Atrata, & multas solvitur in lachrymas.  
 (Ille pius, iustusque fuit, patriæque fidelis,  
 Musis patronus, pauperibusque pater.  
 Clare vale Spencere, vale reverende Patrone,  
 Et longum splendens vivat imago tui.

**V**Nthankfull vworld, vvhich still imput'ft the crimes.  
 Of thine ovvne folly to these latter times,  
 As if all things vvcre vvorse, and Natures strength  
 VVere vvasted so, that shee must sinke at length.  
 If learned *Hackwell* haue not chaung'd this thought,  
 And prou'd 'tis not the time, but thou art nought.  
 See an Heroicke, vvho I dare preface,  
 Our sonnes vvill say, liu'd in a golden age ;  
 Men vvcre but good at Best, nor could they more  
 Then vvhat vvvas iust. Those vvhom vve most adore  
 Did liue at large. Had Mine and Thine beene knovvne  
 In *Saturnes* dayes, men vvould haue held their ovvne.  
*Spencer* vvvas great, good, rich, and nobly free,  
 To shevv 'twas not his vvealth vvvas Lord, but hee.  
 His vvealth did cherish vvorth, for vvhere he spy'd  
 But sparkes of infant goodnes, there he try'd  
 To raise a flame, and vvould not let it dye,  
 But still reviv'd it vvith a fresh supplye.  
 Young as I am and vvake, not vvorth the care  
 Of such an honour'd Lord, I had my share:  
 And humbly craue a roome to moane his death  
 VVho heartned me and gaue my studies breath.

FINIS.